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with Mr. Spencer's spiritualistic humanitarianism in order to be grateful to him for his able and adequate statement of that position.

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COMMON SENSE: An Analysis and Interpretation. By Charles E. Hooper. London: Watts & Co., 1913. Pp. vi, 172.

In this little book Mr. Hooper discusses the general nature of common sense, its distinction from discursive reasoning, its origin in mental imagery, its theoretical aspects, its relation to scientific knowledge, and its value for practical life and social well-being,—all pleasantly enough, but without saying much that the ordinary man or even the philosopher does not already know. Apart from the immediate subject of common sense, Mr. Hooper contrives to state his views on quite a variety of topics, but often so vaguely as to involve a *suggestio falsi*. To take an example. He speaks of “the day when Heraclitus first glorified the principle of strife” (p. 128). But Heraclitus never glorified strife: on the contrary his emphasis was laid on “the invisible harmony” (fr. 54, Diels). The number of similar loose statements in the book suggests the uncomfortable suspicion that Mr. Hooper simply wrote Heraclitus by mistake for Empedocles.

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VOLONTÉ ET LIBERTÉ. Par Wincenty Lutosławski. Paris: Félix Alcan, 1913. Pp. ix, 352.

This book is an exposition of what, according to the author, is the philosophical position of the most spiritually minded men; together with instructions as to the necessary procedure to be adopted, in order to reach such a spiritual elevation that the view is seen to be true.

The view in question may be stated briefly as follows: the world is essentially spiritual and consists of monads who are potentially free. Only the most developed of these, however, are conscious of their freedom and actually free. The consciousness of being a free spiritual agent, having an existence independent of the body, constitutes “entre les hommes qui la (*i. e.*,

cette connaissance) possèdent et ceux qui ne la possèdent pas, une différence aussi profonde que la différence entre l'homme primitif et les animaux qui l'ont précédé sur la terre." These superior creatures the author denominates "éleuthères, en se servant de la racine du mot grec éleutheria qui signifie liberté."

It is clear that beings who are as far above man, as man is above the brutes, may be capable of perceiving truths which ordinary people are as incapable of knowing as a dog is of learning mathematics. And it is clear also that the author, who occupies this proud position, cannot prove his theory to creatures who are only like him in possessing human form. To do him justice, he does not attempt it. In the first chapter we are told that people's philosophy depends on their spiritual development. At the lowest stage we are materialists, at the highest we see the truth of "éleuthérisme," while idealism and pantheism occupy an intermediate position between these two extremes. In subsequent chapters, so far as the treatment is theoretical at all, opposing views are rejected because of the objectionable consequences to which they lead, those consequences being objectionable, of course, which hinder man from realizing his true freedom.

But very largely the book consists in the consideration of the effects of various cults and practices on spiritual development, and concludes with practical advice to those desirous of attainment. As this includes injunctions to abstain from meat, alcohol, tobacco, tea, coffee, and cocoa, absolutely, and preferably to be celibate and to live on one meal a day, it is to be feared that few philosophers will ever attain to the position which would render them capable of criticizing M. Lutosławski's views. I, at any rate, do not profess to be other than an ordinary man and am therefore, *ipso facto*, excluded from doing so.

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